

UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XXI.]

CHICAGO, JULY 7, 1888.

[NUMBER 19.]

CONTENTS.

EDITORIAL—

Notes: Gladstone on Duty; Humane Penalties; A Lesson for the Thoughtful; Mr. Corning; J. F. Clarke's "Orthodoxy;" Authors as Self-Critics; Swedenborg on Religious Unity; Thanks to the Mayor of Chicago; The Poor and the Wealthy Classes; Not War, but Arbitration; the Next Presidential Convention; the Solar Locomotive; Arlo Bates's Opinion of the Emerson Tract 247
Patriotism vs. Partisanship 248

CONTRIBUTED—

When it Rains—M. F. BUTTS 248
How to Pass the Summer on No Capital to Speak of.—A. W. B. 249

Resurrection.—A. F. F. 250
Fifty Years Afterward.—EDWIN D. MEAD 250

CORRESPONDENCE—

The Divinity School Address.—CHARLES D. B. MILLS 252
THE UNITY CLUB—
A Summer Programme 252
THE STUDY TABLE—
Unitarian Review; The Forum; "The Man Behind" 252

THE HOME—

Child's Hymn.—Augusta Larned 253
The Cloud and the Field.—J. V. B. 253
NOTES FROM THE FIELD 254
ANNOUNCEMENTS 255

TO LITERATURE STUDENTS.

We have lately concluded an arrangement with the Eastern publishing house controlling the publication of the books of

GEORGE WILLIS COOKE,

by which we can offer them to our customers at special low prices. The retail price of the books is \$2.00 per volume, our price by mail to any address \$1.50 per volume or \$4.00 for the three volumes. We can give discounts from these low prices to our authorized agents or to Unity Clubs ordering several copies at a time. The full titles of the books are as follows:

RALPH WALDO EMERSON: His Life, Writings and Philosophy. Cloth, 12mo, 390 pages, with portrait of Emerson.

"In all respects an admirable book. The first fourteen chapters tell all that is needful to be known about the ancestry, the circumstances, the practical labors of the man; while the last twelve furnish a masterly exposition of his intellectual and spiritual achievement."—*The Critic*.

GEORGE ELIOT: A Critical Study of her Life, Writings and Philosophy. Cloth, 12mo, with portrait of George Eliot, \$2.00.

"Mr. Cooke brings to his work the most inexhaustible and painstaking patience, the most thorough devotion to the labor he has undertaken, and the deepest mental sympathy with George Eliot's processes as he understands them."—*Boston Courier*.

POETS AND PROBLEMS. The Poet as a Teacher; Tennyson; Ruskin; Browning. Cloth, 12 mo, 392 pages.

"Poets and Problems" will meet a want long felt by students and readers. Mr. Cooke's mental hospitality and spiritual sympathy with the poets of whom he writes render his interpretation one of critical value and full of suggestive insight."—*Boston Traveller*.

CHARLES H. KERR & CO.,
Publishers and Booksellers,
175 Dearborn St., Chicago.

UNITY MISSION.

A monthly pamphlet, the object of which is to disseminate clear ideas of a religion that is rational and a rationalism that is religious, and to illustrate the liberal faith, worship and life. 50 cents a year, ten copies to one address \$2.50 a year. Two numbers are already out, **NATURAL RELIGION**, by J. Vila Blake, and **THE RELIGION OF JESUS**, by H. M. Simmons. Single copies of each can be had at 5 cents; 10 copies to one address 25 cents. CHARLES H. KERR & CO., Publishers, Chicago.

HELPS TO SELF-CULTURE.

The following pamphlets are published under the auspices of the NATIONAL BUREAU OF UNITY CLUBS, organized in Boston in May, 1887, with Rev. Edward Everett Hale, D. D., as President, and with a Board of Directors of twelve men and women, residing east and west. It has at present two head centers,—at Chicago and Boston. Its object is to render assistance in the study of literary, philanthropic and religious problems.

- No. 1. UNITY CLUBS. By Emma Endicott Marean. 10 cents.
 - No. 2. ROBERT BROWNING'S POETRY. By members of the Chicago Browning Society. 25 cents.
 - No. 3. OUTLINE STUDIES IN GEORGE ELIOT. By Celia P. Woolley. 10 cents.
 - No. 4. THE LEGEND OF HAMLET. By George P. Hansen. 25 cents.
 - No. 5. PROGRESS FROM POVERTY: REVIEW AND CRITICISM OF HENRY GEORGE. By Giles B. Stebbins. 25 cents.
 - No. 6. OUTLINE STUDIES IN HOLMES, BRYANT AND WHITTIER. 10 cents.
 - No. 7. THE MASQUE OF THE YEAR. Arranged by Lily A. Long. 10 cents.
 - No. 8. OUTLINE STUDIES IN JAMES RUSSELL LOWELL. By Mrs. S. B. Beals. 10 cents.
 - No. 9. TEN GREAT NOVELS: SUGGESTIONS FOR CLUBS AND PRIVATE READING. By Jenkin Lloyd Jones. 10 cents.
 - No. 10. THE STUDY OF POLITICS IN UNITY CLUBS AND CLASSES. By George L. Fox. 10 cents.
 - No. 11. OUTLINE STUDIES IN THE HISTORY OF IRELAND. By Prof. William F. Allen. 10 cents.
 - No. 12. OUTLINE STUDIES IN DICKENS'S TALE OF TWO CITIES. By Emma Endicott Marean. 10 cents.
 - No. 13. THE IMPORTANCE OF THE INTELLECTUAL LIFE. By Jenkin Lloyd Jones. 10 cents.
 - No. 14. HISTORY OF ART. Studies of the Lives of Leonardo, Michelangelo, Raphael, Titian and Albert Dürer. By Ellen D. Hale. 10 cents.
 - No. 15. RELIGIOUS HISTORY AND THOUGHT. By John C. Learned. 10 cents.
 - No. 16. STUDIES OF HOLLAND. By Edwin D. Mead. 10 cents.
- Any of these pamphlets mailed on receipt of price. Twenty-five per cent. discount to clubs using five or more copies of one number. A full sample set of the pamphlets, except number 2, will be sent FREE to any UNITY subscriber sending us \$1.50 with a new name for one year.

CHARLES H. KERR & CO., PUBLISHERS,
175 Dearborn Street, Chicago

THE COMPLETE LIFE. A Sermon-Lecture, from the standpoint of Modern Thought. By James H. West. *Sixth thousand now ready.* Sent postpaid for 2c stamp. Address, THE NEW IDEAL, Spencer, Mass.

ROBERT BROWNING'S POETRY. Outline studies prepared by the Chicago Browning Society, containing full classifications of Browning's poems, by subject and by date of writing, with shorter programmes for class use, explanatory notes, etc. Paper, 25 cents; cloth, 50 cents, mailed. Catalogues free. CHARLES H. KERR & CO., Publishers, Chicago.

POPULAR NOVELS.

A PURE SOULED LIAR.

An anonymous novel, just out, the scene of which centers in the Boston Art Museum. In a review from advance sheets the *Open Court* calls it "one of the most notable books of fiction recently issued from the press." Paper, 16mo, 191 pages, 50 cents.

AN IRON CROWN.

By T. S. DENISON. "An excitingly interesting story. A strong, vigorous writing that can not fail to please its readers."—*Inter Ocean*. Cloth, 12mo, 560 pages. \$1.50.

THE MAN BEHIND.

By T. S. DENISON. "In the character portrayed," says the *Arkansas Traveler*, "there are the unmistakable marks of a master hand, and in the arrangement and development of the plot the oldest and most hardened novel readers can find thrilling interest." Cloth, 12mo, 311 pages. \$1.50.

TANGLED.

By RACHEL CAREW. *Inter Ocean*: "It is brief, as a summer story ought to be, breezy as a whiff from the Adirondack mountains, full of ludicrous contretemps, and fragrant with the odor of unfamiliar flowers." Cloth, 16mo, 212 pages. 75 cents.

THE SPELL-BOUND FIDDLER.

A Norse romance. By KRISTOFER JANSON. Translated by AUBER FORESTIER. "A brilliant romance."—*Boston Evening Traveller*. Cloth, 12mo, 163 pages. \$1.00.

A CLUB STORY.

By members of the Unity Club, Oak Park, Ill. A bright story in six chapters by five different authors, originally read at the meetings of a Unity Club, and afterwards published by request. Paper, square 18mo, 121 pages. 50 cents.

** Any of these books sent by mail on receipt of price.

CHARLES H. KERR & CO.,
PUBLISHERS AND BOOKSELLERS,
175 Dearborn Street, Chicago.

AMERICAN PROTECTIONIST'S

By GILES B. STEBBINS. 200 large pages. All about the Tariff. The best cheap book on the subject. Protection side endorsed by the leading newspapers of the country. Paper edition 25 cents. Handsome cloth edition on fine paper, 75c., mailed. Agents wanted. CHARLES H. KERR & CO., Publishers and Booksellers, Chicago.

THE OPEN COURT,

PUBLISHED EVERY THURSDAY BY

THE OPEN COURT PUBLISHING CO.

EDWARD C. HEGELER, President.

DR. PAUL CARUS, Editor.

The OPEN COURT has for contributors the leading thinkers of the old and new world. Translations from the most prominent authors of Europe have been procured, and efforts are made to present the very best and most advanced thought bearing on scientific, religious, social and economic questions.

Contents of Recent Numbers.

The Question of Immortality is treated in the Editorial of No. 25, "Evolution and Immortality." It is shown that Immortality according to the Monistic view is immanent; it is a continuance of ourselves in our children, in our ideas and in the work we have done during life. Rudolf Weyler in his essay "THE PROCESS OF PROGRESS" in No. 24 speaks of death as a mere transition and C. Billups in a letter of No. 25 criticises the wrong notion of a transcendent immortality as taught by Dualism.

The Ethical Basis of Charity. W. ALEXANDER JOHNSON. The Editor of *The Reporter*, an organ of Organized Charity, Chicago, speaks not only from experience but takes the scientific aspect of this most vital problem. The basis of Charity must not be sought for in the sustenance of a pauper class who would not exist but for charity. The basis of Charity must be sought for in ourselves and our ethical nature. To this truth the principles and methods of doing the work of Charity must conform.

The International Council of Women. MONCURE D. CONWAY. A timely word about a remarkable and encouraging progress in the development of human kind.

Determinism Versus Indeterminism. PROF. GEORG VON GIZYCKI, in Nos. 25 and 26. George von Gizycki is Professor of Philosophy at the University of Berlin. His name is well known beyond the boundary of his country. The problem of the Freedom of the Will has perhaps never been treated in a clearer and more forcible manner. Contributions on the same subject may be expected from E. P. Powell and Xenos Clark.

Reflex Motions. G. H. SCHNEIDER, in No. 24. G. H. Schneider's book, *Der Menschliche Wille*, is one of the most prominent delineations of modern psychological research. The essay on Reflex Motions is a translation of the basic chapter of Schneider's work. It contains the fundamental propositions of physiological psychology.

Evolution and Idealism. PROF. E. D. COPE, in No. 23. A very able statement of Positivism and scientific inquiry versus the imagination of a wrong Idealism. Prof. Cope treats this subject with perspicuity and strength. His essay should be compared with the Editorial of No. 35 "Idealism, Realism and Monism."

Trusts and Unions and is the Banking System a Monopoly? LYMAN J. GAGE, in No. 38 and 39. These two essays contain the subject matter of the author's lecture in the Economic Conferences. Mr. Gage is one of the most prominent bankers in the financial world. His view of the banking system in reference to the social problem deserves the attention of all parties. An answer to his propositions from the standpoint of a laborer will be given by Wheelbarrow in No. 40.

Terms, \$2.00 per year. \$1.00 for Six Months. \$0.50 for Three Months. Single Copies, 10 Cents. Send for Free Sample Copies.

THE OPEN COURT.

(Nixon Building, 175, LaSalle Street)

P. O. DRAWER F.

CHICAGO, ILL.

Humorous Column,
Edited by S. W. FOSS, the well-known contributor to all leading American Humorous Publications.

150,000 READERS EVERY WEEK

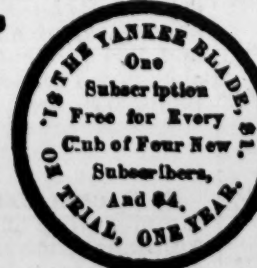
Fancy Work Department,
Edited by EVA M. NILES, the leading American authority on Fancy Needle Work Designs.

THE YANKEE BLADE

Is now in its forty-seventh year, and is unquestionably the Largest, Brightest, Handsomest and Cheapest Weekly Family Story Paper in America. The publishers of THE YANKEE BLADE are aiming for THE LARGEST CIRCULATION IN AMERICA. With this object in view they make a special offer to new subscribers. Send a

5 WEEKS
—FOR—
10 CENTS

The POPULAR AMERICAN WEEKLY.



trial subscription, and be prepared to know what paper to order for the coming year. All who subscribe at once will receive THE YANKEE BLADE 5 weeks for 10 cents; 13 weeks for 25 cents; six months for 50 cents; one year, \$1; two years, \$1.75. A SUBSCRIPTION FREE FOR EVERY CLUB OF FOUR NEW SUBSCRIBERS. Don't mis-

13 WEEKS
—FOR—
25 CENTS

understand our offer. The regular subscription price of THE YANKEE BLADE is \$2, but to introduce our paper everywhere it will be sent ON TRIAL during the continuance of this offer for the special prices named above. THE YANKEE BLADE can be procured through any newsdealer at 5 cents a copy. Remittances should be made in Money Orders, Express Orders, or Registered Letter at our risk. Postal Notes are no safer than bills. Stamps

Household Department,
Edited by TREBOR OHL. Containing only authorized reports of the Boston Cooking School.

taken (one cent preferred) when more convenient. All Postmasters are required to register letters when requested. Address, POTTER & POTTER, Pubs., 43 MILK STREET, Boston, Mass.

Fascinating Stories
Of Adventure and Travel for Men. Stories of Love and the Family Fireside for the Ladies.

A STUDY OF PRIMITIVE CHRISTIANITY.

BY LEWIS G. JANES.

320 pages. 8vo. Cloth. Gilt top. Price \$1.50
"No fairer statement has been made of the grounds on which the anti-supernaturalist Humanitarian bases his opinion of Jesus and of the origin of Christianity. * * Its theology and christology are of the most radical Unitarian kind; but the temper and the spirit of the book are so refined, so earnest, and so fair to all opponents, that it must impress those who are compelled to disagree with its most prominent conclusions as a model of polite and generous controversial writing."—*Brooklyn Union*.
Sent post-paid on receipt of price.

CHARLES H. KERR & CO., Publishers,
175 Dearborn Street, Chicago.

THE OREAD of Mt. Carroll Seminary and Conservatory of Music is a literary periodical of thirty-two quarto pages, published by the Oread Society.

As the organ and exponent of the Institution from which it emanates, THE OREAD aims to set forth plainly and fairly its merits, and the facilities it offers those seeking a desirable place to acquire a thorough practical education. Such being its aim, it is obviously the interest of every patron, and all seeking a school to patronize to receive THE OREAD regularly. Sample copies free. Address Financial Manager, Mt. Carroll, Carroll Co., Illinois.

FOUR GREAT LEADERS

In the Liberal Religious movement of our century are Channing, Theodore Parker, Emerson, and the English Martineau. To each a *Unity Mission tract* is devoted, giving a sketch of the man and great passages selected from his works.

Each tract 14 to 32 pages long. Price of each, 5 cents; 10 copies for 25 cents.
No. 18 Channing. No. 20 Emerson.
No. 19 Theodore Parker. No. 21 Martineau.
UNITY Office, 175 Dearborn St., Chicago.

UNITY SUNDAY SCHOOL HELPS.

Published or sold by the

WESTERN UNITARIAN SUNDAY SCHOOL SOCIETY
175 Dearborn St., Chicago, Ill.

Price per dozen does not include postage.

UNITY SUNDAY SCHOOL LESSONS.

- I. Corner-stones of Character. By Mrs. Kate Gannett Wells.
- II. Home Life. By Mrs. Susan I. Lesley and Mrs. Elizabeth L. Head.
- III. School Life. By Mrs. F. B. Ames.
- IV. A Chosen Nation; or, The Growth of the Hebrew Religion. By W. C. Gannett. Chart to go with same, 5 cents.
- V. Channing and the Unitarian Movement in America. By W. C. Gannett.
- VI. Theodore Parker, and the Liberal Movement in America. By R. A. Griffin.
- VII. Sunday Talks about Sunday. By J. Ll. Jones. 10 cents; per dozen, \$1.00.
- VIII. Stories from Genesis. By Mrs. Eliza R. Sunderland.
- IX. The Story of the English New Testament. By N. P. Gilman.
- X. Talks about the Bible (Old Testament). By Newton M. Mann.
- XI. The More Wonderful Genesis; or, Creation Unceasing. By H. M. Simmons.
- XII. Heroes and Heroism. By Mrs. Eliza R. Sunderland.
- XIII. Studies of Jesus. By Newton M. Mann. 20 cents; per dozen, \$1.75.
- XIV. The Christmas Poem and the Christmas Fact. By W. C. Gannett. 5 cents. Each of the above, 15 cents; per dozen, \$1.25, except where prices are indicated.
- XV. The Childhood of Jesus. Part I. in Jesus' Land.
- XVI. The Childhood of Jesus. Part II. In Jesus Home.
- XVII. The Childhood of Jesus. Part III. In Nazareth Town.
- XVIII. The Childhood of Jesus. Part IV. In Jerusalem: and After.

These four Series by W. C. Gannett. Each 10 cents; per dozen, \$1.00.

SUNDAY SCHOOL SERVICE AND SONG BOOKS.

Unity Services and Songs for Sunday Schools, 30 cents; per dozen, \$2.50; per hundred, \$15.00.
Unity Shorter Services for Infant Classes, 15 cents; per dozen, \$1.00.
Unity Festivals. A Book of Special Services—Easter, Flower, Harvest, Christmas, National, Christening, and Covenant, with over seventy carols and hymns, 30 cents; per dozen, \$2.50; per hundred, \$15.00.
Special Services for Christmas, Easter, Flower and Harvest Festivals. Sample copies, 3 cents; per hundred, \$2.50.

UNITY INFANT CLASS CARDS.

- A. "Sayings of Jesus." 10 cards, illuminated, 1 cent.
- B. "Kindness to Animals." 10 cards, illuminated 15 cents.
- C. "Corner-Stones of Character." 12 tinted cards, with photo, 20 cents. *Out of print at present.*
- D. "Home Life." 12 tinted cards, with photo, 25 cents.
- E. "School Life." 12 cards, illuminated, 20 cents. C, D, E, correspond to series I, II, III., of Unity Lessons; to be used together on "Uniform Lesson" Plan.
- F. "Work and Worship." Six plain, tinted cards, each having a lesson topic, with appropriate Bible text and Verse. Purchasers may order in quantity to suit size of class, giving to each member the same card for a lesson. 2 cards for 1 cent.

OTHER SUNDAY SCHOOL HELPS FOR SALE.

Library Cards. \$1.00 per hundred.
Quarterly Report Cards. 12 cents per dozen.
Rules to Make Home Pleasant. A Sheet, 12 by 9 inches, designed for Home Walls. 5 cents; per dozen, 30 cents.
Old Testament Chart, to show the gradual growth of the Hebrew Religion and its Scriptures. A convenient fly-leaf in one's Bible, 5 cents.
Scripture Atlas. (Phillips'). 12 small maps in pamphlet, for class use, 25 cents.
The Art of Questioning. By J. G. Fitch. 15 cents.
The Art of Securing Attention. By J. G. Fitch. 15 cents.
The Sunday School: its Tools, Methods and Worship. By J. V. Blake, 15 cents.
"Behold the Fowls of the Air." A drama for Sunday School Concerts. Six characters. By J. V. Blake, 15 cents; or, 7 copies for \$1.00.
Worship. Three Sermons in pamphlet. Worship Necessary to the Completeness of Religion; C. G. Howland. Worship in the Church; J. V. Blake. Worship in the Home; W. C. Gannett. 15 cents.
The Little Ones in Sunday School. By Anna L. Parker, 5 cents.
The Teacher's Conscience. By Charles G. Eliot, 5 cents.
The Masque of the Year. By Lily A. Long. A Drama for Sunday Schools or Unity Clubs, 10 cents; \$5.00 per hundred.
The Minstrel's Carol. A short Christmas Drama, 5 cents.

UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XXI.]

CHICAGO, JULY 7, 1888.

[NUMBER 19.]

EDITORIAL.

IF Gladstone is right when he says that "Duty is co-extensive with the action of our intelligence," does not the increase of intelligence expand the realm of conscience, and is not the intellect a much neglected factor in the religious life?

IN a note from Camden, N. J., in our Notes from the Field column, in the mention of Rev. J. L. Corning the manuscript stated that he had formerly filled an important place in the ranks of the Congregationalists, but through an unfortunate blunder in print, the reverse statement was made, which we gladly correct.

EXECUTION by the use of electricity is a vast improvement upon the present barbarous custom, but leaves much still to be desired. When may we hope for that greater advancement when such legalized bloodshed shall not only be repulsive to refined minds, but also be superseded by more humane penalties looking toward the moral development of the criminal?

CHARLES K. WHIPPLE in *Truth* tells of a boy who understood so well the orthodox doctrinal scheme concerning the future of sinners that he replied to the Sunday-school teacher's statement that "Jesus took no revenge, not even upon those who betrayed and crucified," "He didn't then, but he is going to." There is a lesson here for the thoughtful.

THE *Literary World* thinks that the most valuable effect of James Freeman Clarke's "Orthodoxy, Its Truths and Errors" was the "correction of the narrowness of view to which his fellow Unitarians were too often subject in judging the great body of Christian churches." To be incompetent of a just judgment of the spirit and power of ideas differing from one's own is the characteristic of a bigot, whether found in Unitarian or Trinitarian garb.

HAWTHORNE in the preface to the "Twice Told Tales," suggests the fitness of an author to criticise his own works, and the value of such criticism if frankly rendered. Oliver Wendell Holmes has again favored the public with a criticism of his own works. In the June *Book Buyer* he declares the "Chambered Nautilus" to be his favorite and most finished work, but he also likes "The Voiceless," "My Aviary," "The Battle of Bunker Hill," "Dorothy Q.," "The Silent Melody" and "The Last Leaf."

A CONTRIBUTOR to the *New Christianity* (Philadelphia), gives expression to the following just statement concerning religious unity: "To attain to real religious unity, the true end of religion must be kept steadily in view and steadily pursued. This end is not doctrine. Doctrines are properly but means. . . . And is not the end of the Commandments 'charity out of a pure heart?' . . . Is not the Golden Rule the substance of 'the law and the prophets?' Is not the two-fold love of the two Great Commandments, meaning assimilation to the Lord, and kindness, benefit and use to the neighbor, the end for which the whole Word is given? No writer insists more upon this end of all religion than does Swedenborg." Indeed, Swedenborg's illustration of religious variety in unity by the human

body, to which the writer refers, is most apt, the animating heart of the physical system corresponding to that spirit of love which should animate and unite all churches.

MAYOR ROCHE, of Chicago, deserves the thanks of all right-minded people for his recent nomination of a woman upon the City Board of Education, and the Common Council did itself credit in promptly confirming the same. Mrs. Ellen Mitchell is the first woman called to this high trust, and she is a woman in every way qualified for the position. We congratulate the city and extend to the new official our cordial support and endorsement. It is not an easy or an enviable position, but it is one that will result in great good. Let other cities go and do likewise.

THOUGH one swallow does not make a summer, one tiny leaf floating upon a broad river may indicate the direction of a powerful current. Such lives as those of Marie Bash-Kirtseff, the young Russian painter, of whom we find so interesting a sketch in the current number of the *Woman's World*, serve well to indicate the drift of modern thought. To the wealthy, cultured class the ugliest scenes of city life are coming to have a new attraction, and deep sympathy illuminates as with a halo the poverty, ignorance and even vice of the wretched human waifs haunting great cities.

THE resolution recently passed by the Senate authorizing the President to enter into such negotiations with all foreign powers as should provide for arbitration in all international disputes, should make this session of Congress forever memorable. Coming close upon the death of the Emperor Frederick III., it tenderly reminds us that one who would have endorsed heartily all peaceful methods has passed away. A great warrior, no greater compliment could have been paid him than that admission, in all the capitals of Europe, that his accession to the throne was a guarantee of peace. Brave, true, wise and enlightened as a subject, as a ruler he was capable of that virtue rarely combined with power—humanity.

IN a recent issue we congratulated Chicago upon its great Auditorium building which gives to it its magnificent Convention Hall, the noblest hall in the country when completed. It is estimated that over ten thousand people found room in it during the more exciting meetings of the recent Republican Convention. But as far as presidential nominations are concerned, our experience this year, as four years ago, leads us to wonder whether the big hall is such a blessing after all. The disgraceful elements in this and previous conventions are closely identified with the "shouters" who had no official relation to the convention, whose presence there was either solicited or tolerated for partisan and sensational purposes. The working force of the conference represented some eight hundred gentlemen. No one can doubt that if these gentlemen were allowed to do their work uninterrupted by the howling crowd of both sexes, their proceedings would have been characterized by more consideration, dignity and directness, and it would seem as though the high office of a President deserves all the dignity and propriety circumstances can command. The sight of a presidential candidate using money, or other influence, to pack a convention hall with those who would shout his name, is something to make the American citizen

hang his head with shame. We still rejoice in Chicago's great hall; but we no further desire it to be used for the nomination of Presidents. Hereafter we hope the delegates will be confined in some respectable auditorium that will give comfortable room to themselves and the representatives of the press only; that their proceedings may be characterized with the sobriety that becomes an honorable body,—at least we hope it will be tried.

PROFESSOR LANGELEY, in his recent work on the "New Astronomy," predicts a time when the solar engine, which is now "a toy of the childhood of science, is destined to grow and in its maturity to apply the solar energy to the use of all mankind." What are the dreams of the ignorant concerning future glory and magnificence compared to these visions of the learned! They foresee the time when the sun will directly not only bake our bread but plow our fields and thresh our grain. Who will foresee the religion that will be fit accompaniment to the solar locomotive? Will it be a thing of names, of words, outlined by geographical and historical lines, or will it be a thing of principle, of feelings superior to all words and inclusive of all lines?

FROM the June *Book Buyer* we clip the following from an article by Arlo Bates: "An interesting fact to whoever admires the work of Emerson is that his family have at length broken through their rule to have no anthology made from the writings of the sage. They have allowed the Rev. Wm. C. Gannett, who as the son of the late Rev. Ezra Stiles Gannett has been the life-long friend of the family, and who as a philosopher, a poet, and a man of musical taste and wisdom, is especially fitted for the task, to compile a little pamphlet of about thirty pages for the series of tracts called the Unity Mission, and published at the office of UNITY, Chicago. The pamphlet is such a perfect little casket of gems that it is conferring a favor on the readers of *The Book Buyer* to call attention to it. It was compiled as a work of love, and as it is sold for five cents, it can not be published from motives of anything but philanthropy, since this would not cover the cost of printing."

PATRIOTISM vs. PARTISANSHIP.

Another Fourth of July has come and gone with its noise and dissipation, its powder and the consequent sad list of fatalities. One longson this day for a new baptism of sense in order that jollity may be tempered with thoughtfulness and enthusiasm directed by reason. And still much as there is to be deplored in our National celebration, it is still the "glorious Fourth," glorious, not only in its history, but also in its present ministration. It is a day when at least the enthusiasm is precipitated upon a *country* rather than upon a *party*. The consciousness of the smallest child who endangers his eyes with the fire-cracker is on this day national rather than sectional. However hot political partisanship may be, or intense sectarian prejudice may express itself the remainder of the year, on this day sectarianism and party catch-words are retired while the eagle and the flag come to the fore-ground as symbols of breadth and inclusiveness. The cosmopolitan character of American institutions and American life forces itself upon the attention of the most careless upon the fourth day of July. So we hail it as the one day of the year when the general needs of the country and the universal inspirations of our nation come to the front. On this national festival we can see but four great political questions pressing themselves to the front in our politics;—questions which demand the attention of the legislator, and which, sooner or later, either singly or together, will force themselves to the arbitration of the ballot box. The first is the economic question of protection or free trade, concerning which the two leading political parties are this season theoretically arrayed in hostile camps; but

the struggle will be half-hearted and an insincere one because to so many it is an issue of party policy rather than of principle. While so many democrats are, in their private convictions, protectionists, and so many republicans in their personal convictions hope and expect free trade, there must necessarily be a hollowness and a damaging insincerity in much of the campaigning along these lines between now and the November elections. The second great issue in American politics is an executive one,—the Civil Service Reform; this both parties affect, but experience shows that neither party is ethically equal to the practicing of its pretensions in this matter. The democrats have not lived up to their pretensions, and the republicans have not yet succeeded in decapitating the "boss" and in expelling the "machine man." The third issue is an ethical one,—the temperance necessity. The day is at hand when the sentimental handling of this great question will give way to the scientific, economic and ethical discussion of the same. The statesman and the physician are to be heard from on this question, to the neglect of the maudlin rhetoric of the "reformed drunkard," who delights in exposing his spiritual ulcers to the prurient gaze of the curious. This question is coming into politics. The conscience of the United States is in a process of evolution. The direction towards which it is tending is significantly hinted at by the present attainments of Iowa and Kansas. The fourth, and, as far as we can see, the final commanding question in American politics is a question of justice. It is another struggle for the rights of souls—the question of Woman Suffrage. This question has come to stay. Its final solution is already apparent both to those who rejoice and those who deplore the inevitable conclusion. For good or for ill, the women of America are yet to share with the men of America the rights and responsibilities of citizenship.

These are the four great special questions in United States politics to-day. (The questions of enforcing the laws and honest administration are always in politics.) In so far as parties with their platforms and candidates are sincerely and genuinely arrayed along these lines they are mustered for actual service; they have a right to be heard, and deserve the respect of *all* citizens and the support and suffrage of such as agree with them; but in so far as parties fail squarely to face these issues, no past tradition or present pretension will save them from the defeat, disgrace and death that eventually awaits them.

This is the outlook to us on the fourth day of July, these are the political questions of the nation to-day. Let patriotism, not partisanship, guide us in their study.

CONTRIBUTED.

WHEN IT RAINS.

When it rains,
And the mist folds lie along the plains,—
And the elm trees touch the sky,
My thoughts delight to fly
Where wild things grow,—
When young ferns stand arow,
And in the humid air uncurl
As fairy banners might unfurl,—
Where from the multitudinous leaves
Drips the rain as from fairy eaves,—
Where sky blossoms droop and sway
As the cool drops flash and play,—
Or lift a tiny cup,
For the rain to fill up.
The thirst of the earth to slake
The heavens stoop, in blessing break,—
And the green world laughs through its leafy lanes,
When it rains.

M. F. BUTTS.

HOW TO PASS THE SUMMER ON NO CAPITAL TO SPEAK OF.

Amandus looked at Amanda in consternation as he closed the account book in which he had summed up the yearly income and out-go: "It has been an awfully expensive year."

Amanda looked at Amandus and sighed: "The doctor's bill! medicines, nurse's bill, extra help in the kitchen."

"But thank God, you're alive at least!" said he, and went on with the category of their woes: "the new dinner set; the *moving* and the necessary refurnishing; this was our third move, and verifies the proverb that 'three removes are as bad as a fire.'"

"Well!" said Amanda with a pucker of brow and lip: "Considering we don't give dinner parties, and are not 'highflyers at fashion,' we do manage to get away with money at an amazing rate. *Where* does it go?"

"Where do the *pins* go?" retorted Amandus. "Riches have wings, and moderate incomes go by steam."

"At any rate," said she, flying, after the manner of her sex, from the abstract to the concrete, "We can not in honesty go away, anywhere, for the summer."

"O, that's nonsense!" he shouted, with the American husband's impulse to work himself cheerfully to death to provide ease and luxury for his women-folk.

"Not a bit," she replied. "I said last year that I should never leave you again toiling at the desk while I flaunted it, like a butterfly in a bower, at a summer resort. Restaurant dinners had reduced you to a ghost—or a dyspeptic, which is worse. If you can live through the hot months here—except for the scrimpy two weeks the monster business allows its victims for a holiday,—I can do so. The blessed babies are always better at home. Health? Pooh! We have all come home ill for two autumns. My real opinion is that summer is the best time for staying at home. Come; accept the inevitable with a good grace, and let us see just how much comfort and recreation can be had for the next two months and a half out of our surroundings."

"This yard is cool and retired," said he, glancing around him. "I shall put up yonder the swing the children were asking for to-day."

"Plant a stake beside that rose-bush," said she, "and suspend the hammock between that and the corner of the house." He opened the book again: "I can allow—let me see!"—a little figuring, then: "I make it we can have just three dollars a week to spend for extras—"

"An all sufficient capital," she interrupted. "Nothing to speak of, but a good deal to enjoy."

Amandus looked at her in amusement: "Has the weather by chance affected your brain already?"

"O, unbeliever!" she answered confidently, "will you let me plan the spending of that princely sum?"

The swing and hammock were put up, easy chairs and hassocks carried into the shady yard, together with the children's low chairs, the little express wagon, the velocipede and rocking-horse. The infantry were turned out in a uniform of sailor suits of cool blue serge, sailor hats, little "three-quarter" socks and Oxford ties: there were three in all, the eldest, commonly known as "the heir," because to a certainty the only things he will inherit are the guinea of his English great-grandmamma and the silver knee-buckles of a remoter American ancestor; Princekin, a cherub with golden locks, a seraphic expression and a capacity for mischief unequalled by anything of his inches in the known world, and the two-year-old girl baby known as "the Mite," for afternoon wear the wardrobe contained plenty of fresh white dresses for the latter, and, for the boys, suits similar to their morning ones, but of a very light blue tint; and Amanda on investigating her resources in the way of costume found the only expenditure needed was for a light gray summery thing for street wear.

In-doors the Brussels rugs were rolled away in camphor, leaving exposed the cool Canton mattings in the two living-rooms; and a few fresh flowers kept the suggestion of summer ever present. The rule of the house was *siesta* after luncheon, cool wrappers, and darkened windows; those who could not sleep came to enjoy the hour of quiet, and its soothing effect upon strained nerves and muscles was wonderfully beneficial. Then, for the next hour, the bath-room resounded to the shouts of the boys, who found the tempered water in the large bath-tub, and liberty to splash and sail boats, a fair substitute for all watering-place pleasures. And by 4 o'clock the three, curled and clothed in afternoon costume, *debouched* into the yard. A little later, Amanda, after a tour of dining-room and kitchen to note any omissions and give last orders, settled into the rocking chair under the pear tree, with a book and a piece of embroidery; and at 6 o'clock Amandus turned the corner—to be greeted, three pavements off, by a shout and "rush" from the children.

A dive into the house for slippers and alpaca coat, and he takes the other lounging chair under the tree or rolls into the hammock. There is always a bit of city news, or the last bit of baby mischief, to relate, or a book to discuss, or a paper to read in the hammock until the dinner bell tinkles. This is the daily routine; an hour later the babies are in bed and Amanda emerges from the house to find the heir in deep converse with his father; as the lad marches off at "early bed-time" he remarks confidentially: "That *quiet* time, when you are putting the small fry to bed, is the time I get to talk to my father. Seems like we're getting a good deal better acquainted now-a-days."

The light has faded from the west, and the student-lamp shining behind wire-screened windows woos them to betake themselves to the parlor for a quiet "read" and chat.

Thus for two weeks; and then—the *girl* leaves! She can not stand it you see: *she* has been used to living "with people as is people; that allus goes away for the hot spell." And she "allus allows to lay off in summer" herself! Three days of kitchen work ensue, but with care and a gasoline stove the whilom tophet of summer housekeeping is kept much below boiling point; and the fourth day sees a new help installed in the culinary department; but the best of balm for burnt fingers is the unanimous vote that "Mamma's cooking was the best of all."

The new girl had already fallen into the ways of the household, when Amandus announced that his two-weeks' holiday had begun. Amanda unfolded her plans for merry-making. "To-morrow," she proclaimed, "we make our long-talked-of excursion to the Zoological Garden. Admittance, twenty-five cents for adults; fifteen for children; infants free; grand total—eighty cents. Dinner at the excellent restaurant for four—baby don't count, again—at fifty cents a piece, two dollars, doing away with baskets, cold victuals, and bother. We shall have the cream of a picnic without the trouble of one. We shall see 'the lion and the wild kangaroos.' You shall give the children zoological lectures, and an extra fifty cents will cover the expenses of the rides on the Shetland ponies, the rides in the *houdah* of the elephant—which combine to perfection the sea-sickness of a lake excursion, the aerial effect of the balloon ascension, and the jiggity-jog of a railroad train over badly laid ties!—with a "wind-up" drive in the little phaeton all about the grounds just before leaving. We start to-morrow morning at nine o'clock, and return by six, in good time for dinner."

"Amanda, you are a *genius*!"

"Wait! You know we have not spent a cent, so far, of our Amusement Fund. We shall concentrate on this fortnight our expense and enjoyment. I've seen Brown, the livery stable man. He will let me have the gray horse and the family phaeton, since I 'want it reg'lar,' at a dollar and a half an evening. We shall drive from six to eight, four times a week; we shall go one afternoon out to the

Burlington's, and spend one long Sunday morning in God's acre. These long half-day drives will cost twice as much as the others, but will be well worth it; and the exchequer will still contain funds for a trip to the art museum, for an excursion down the river, with a reserve for a few weekly drives after your return to the office."

As said, so done. The visit to the "Zoo" was a success. The art museum is situated in a lovely park, and when they felt, at high noon, that they had only begun to see the treasures of the museum, the smiling custodian assured them that, for "a family party," it was permitted to pass out for dining and return; so the basket was unpacked under the shade of an old oak, in a little dell so green and quiet one could scarcely believe it was within ten minutes' walk of a busy city. Then they went back again to feast upon art treasures from every land: mediæval missals, ancient majolica, the wonderful replicas of South Kensington treasures, pictures, statues, bronzes, ancient armor—and here the Heir perpetrated (whether knowingly or not, will never be known) his first pun: after studying the various halberds, lances and partizans, that innocent laid his hand upon the inlaid handle of one of the latter and queried: "Is this what they call an 'offensive partisan?'"

It probably was—in its day.

They burrowed in every nook of the vast building. The Heir discovered a room devoted to Indian relics, the numismatic Amandus chanced upon a collection of coins, and Amanda had at length the leisure for studying to her heart's content a marvellous collection of old lace—point of spider-web fineness, Venetian point, lace of Brussels and of Spain, lace secular and lace ecclesiastic! Princekin discovered a model of a fire engine, and begged the custodian in vain to "Put it down on 'e floor just a *little* while, and let's play fire!" And the Mite, after disappearing mysteriously, was found on an oak bench in the picture gallery, gazing wistfully at a Madonna and Child, and coaxing "'at 'ittle baby to come and play wiv me."

The event of the next week was an excursion down the river; a restful happy day for all, and an entirely novel experience for the children.

The drives were delightful, one and all; and the very last Sunday of the holiday time they drove out to the lovely cemetery, and spent the long summer morning in the holy calm of that city of Rest. Two graves upon the hillside made the beautiful place seem like home. To souls who listen by a grave long green, the silence more eloquent than speech brings healing and benediction. "Not here, but there," the holy silence breathes. "Not clay, but imperishable spirit. There is no waste in nature: does God waste, then, the finer essence—soul? 'Why seek ye the *living* among the dead?' 'Whither I go ye know, and the way ye know.'" And the chimes of the spirit mingled with the sounds of far-off Sabbath bells.

The children wandered up and down the shaded paths hand in hand, stopping to gaze on the white marble Angel of the Resurrection waiting, trump in hand and finger on lip; or watched the swans on the still lake, or the birds that build in every tree. "Here's where *every* one comes sometime," said Princekin to the Mite. "You see those rounded, little hills? Well, every one of those *opens right into heaven!*"

"It has been a happy summer," said Amandus as they drove home.

"It ends to-morrow. You go back to the 'grind,' and school begins: but we shall have yet an occasional drive. Did I keep within the margin of expense?"

"Nobly," he replied. "And we have all lived more out of doors than usual. The children are healthy and tanned, I feel ready for work,—and you?"

"O, I am like the Prince who sought over the whole world for 'the greatest boon' and returned to find it by his own door stone: the quiet rest and the open air have brought

me health! After all, the blessings *meant* for us cluster about the threshold."

"Ah—we did not *pass* the summer," said he, "but it came to us, to be enjoyed."

"Content is the great sweetener of life," she answered, smiling:

"It is not *much* that makes me glad,
I hold more than I ever had.
The empty hand may farther reach,
And small, sweet signs all beauty teach."

And two hands, when the lines were ended, were no longer empty.

A. W. B.

RESURRECTION.

[The following original lines accompanied a blooming plant as one of the class offerings at the floral service of All Souls church, Chicago, July 1, 1888.]

Our lives are full of mystery,
Of doubt and carking care;
Go, plant, reveal *thy* history,
And faith shall wake, and prayer.

That tiny seed! who could have dreamed
Held stem and leaf and flower,
When in the cold, dark ground it seemed
To wait its final hour?

And if for *it* such glorious change,
What may not we attain,
When passing through Death's portal strange
Another life we gain?

A. F. F.

FIFTY YEARS AFTERWARDS.*

How were the doctrines of Emerson's Harvard address received by the world of fifty years ago? I think in essentially the same way that they would be received to-day, if uttered to-day for the first time by one who was not yet canonized, but whose fame was yet a thing of the future. I will not speak of the orthodox world, save to remember gratefully the protesting voice of brave Father Taylor, declaring, amid the din and babblement: "Mr. Emerson may think this or that, but he is more like Jesus Christ than any one I have ever known. I have seen him when his religion was tested, and it bore the test." "He must go to heaven when he dies, for if he went to hell the devil would not know what to do with him." I speak of the Harvard College and Unitarian world, which Emerson addressed. "Theories which would overturn society and resolve the world into chaos," said the highest university authority of the Harvard address. "The lucubrations of an individual in no way connected with the school," said the Unitarian newspaper. Emerson's successor in the pulpit, kindly man as he certainly was, felt undoubted relief in explaining that Emerson had never been considered a regular Unitarian minister. "Silly women and silly young men, it is to be feared," said Andrews Norton, the chief priest, "have been drawn away from their Christian faith, if not divorced from all that can properly be called religion." The story of that tumult and alarm has been told too often to need repeating further here. Emerson became the most dreaded heretic in America. "The speech will serve, as some of the divisions in Congressional debates," Emerson himself wrote to his brother, "to ascertain how men do think on a great question." And so it did. Dr. Frothingham, the father of our own radical leader, preached about Emerson, surely in no approving way, from the text, "Some said that it thundered, others that an angel spoke." The great majority voted for thunder. But Theodore Parker and others of the younger men

* A passage from an address on the Present Revolution in Religion, at the annual meeting of the Free Religious Association in Boston, June 1, 1888.

went home from the little chapel, sure that they had heard the voice from heaven, and began to make their armor bright for the new crusade. "It is of no use," said one eminent divine when he heard of the censure on their address; "henceforth the young men will have a fifth Gospel in their Testaments." And in noble contrast to the great mass of the Boston and Cambridge doctors, with their conventional and unprophetic spirit, stands the grand figure of Channing.

I recall the story of the old tumult here, not by way of chronicle, but by way of parable, by way of lesson for that class to which, in successive times, the leaders of reform have a right to look for chief reinforcement. It is useful often to look at what is present or impending retrospectively. Emerson's message, I have said, if addressed to-day for the first time to the Unitarian world, to which it was addressed fifty years ago, by one not yet canonized nor renowned, would be received in essentially the same way that it was received fifty years ago. The controversy would not have the same proportions now. There are fewer Andrews Nortons now, there are more Channings,—I wish to say that I look to Unitarianism to-day with distinctly greater hope than Channing looked. The *Christian Register* and the *Unitarian Review*, we well know, would speak out ringingly to-day on the right side,—as Father Taylor said of Emerson's religion, they have been tested and have stood the test. But the reception, however different in its proportions, would in its character and language be, I say, essentially the same. It is the canonized, illustrious, historic Emerson, whom Unitarians unite to praise and seek to claim; it was to his funeral they carried flowers. It was when Parker was thirty years dead that they sanctioned his sermons. It is easy to celebrate the obsequies of a great heretic; it is not so easy to rejoice in his day. It is easy to build the tombs of the prophets; it is hard to keep the eyes open. It is pleasant to quote; it is often troublesome to listen. It is comfortable, exhilarating and generative of eloquence to commemorate Emerson's gospel; it is then possible and easy and regular to suspect, condemn and do violence to the man who takes it seriously for what it is and tries to carry it into effect. If we may make the explicit application, which doubtless many of you have already made,—the enthusiastic radicals in the longitude of Chicago, over whom so many Unitarians in the longitude of Boston were so frantic a year ago and are still so much disturbed, are men every one of whom would undoubtedly subscribe to every word that Emerson ever wrote; if they have any Thirty-nine Articles or Westminster Confession, it is Emerson. As to the "Unitarian Orthodoxy" of which Channing spoke, as to the Unitarian habit certainly, all of them stand closer to it far than Emerson. To speak of William Gannett as one careless of belief in God and immortality, as you have heard men speak, is to speak so of Channing.

It seems necessary to say that, in the score perhaps, perhaps the dozen, of American Unitarian ministers, whose atoms are fatally arranged in the direction of divinity, men who know how to pray, men with whom the language of worship is vernacular, men not self-conscious in the presence of God, men who address their prayers not to their congregations but to heaven—in that dozen, I say, would have to be counted this little group of half a dozen suspected and dreaded men, suspected and dreaded for nothing else but for holding, with Emerson and with Channing, that any dogmatic test of religious fellowship is dangerous whatever dogmas we ourselves may love, as possibly becoming ultimately a fetter upon some honest seeker after truth.

"Ethics" is the word so dreaded now. "But all the religion we have," said Emerson, "is the ethics of one or another holy person." "The progress of religion," he said, "is steadily to its identity with morals." "I think that all the dogmas rest on morals." "The creed, the legend, forms of worship, swiftly decay. Morals is the incorrupti-

ble essence." "It accuses us that pure ethics is not now formulated into a *cultus*,—a fraternity with assemblings and holy-days, with song and book, with brick and stone." Many of you here will remember how one in whose vocabulary "ethics" fills a still larger place than in that of the little group we have thought of, one who came from Chicago four years ago to unfold to you his gospel, said on your platform then: "I know not what true thought of mine you may not find, stripped of its imperfections of statement, in Emerson." I have thought many times indeed that this Chicago gospel, if we may call it so, finds its best programme in those words, which you all know so well, at the close of Emerson's essay on *Worship*: "There will be a new church founded on moral science; at first cold and naked, a babe in a manger again, the algebra and mathematics of ethical law, the church of men to come, without shawms, or psaltery, or sackbut; but it will have heaven and earth for its beams and rafters; science for symbol and illustration; it will fast enough gather beauty, music, picture, poetry."

I have been reading the programme of a special commemoration in Chicago—a city but just born in 1838—of this fiftieth anniversary of Emerson's address, by men of various minds and various habits. I have not yet read the programme of any commemoration by Harvard of this greatest word connected with her history. But midsummer is not yet. And if midsummer do not bring the festival, it will not be because at Harvard there are now no prophet souls, none who remember that the first seal of Harvard is the simple pledge, *Veritas*, and who will see to it that Harvard in our day be never dominated by the spirit of the perfunctory *Christo et Ecclesiae*, which convention had to add. Convention is often honest, in each case doubtless so at some point, but it quickly becomes cant.

But whatever Harvard does or whatever Unitarianism does,—I do not know how prominently it has remembered Emerson's address in this week's anniversaries—this association must feel it a special duty and a special joy to commemorate this anniversary by such word as it may. Alcott rightly declared Emerson to be the father of the free religious movement. He was present at the meeting for its organization, in 1867, and, although without sympathy with certain tendencies which manifested themselves in it, remained always its staunch friend and supporter, refusing in his latest days to have his name removed from its list of officers. "The men who led in this movement," says his biographer, "had been largely influenced by him, owing to him their main thought and purpose. They had nearly all been connected with the Unitarians, and left them for much the same reasons he did. To study religion as a universal sentiment, to find the sources of its world-wide manifestation in man, to regard all its forms as expressions of the same fundamental principles—these objects of the new association had been for many years among his most cherished ideas." "We are all very sensible," he said in that first meeting,—“it is forced on us every day,—of the feeling that churches are outgrown; that the creeds are outgrown, that a technical theology no longer suits us. It is not the ill-will of people—no, indeed, but the incapacity for confining themselves there. The church is not large enough for the man; it cannot inspire the enthusiasm which is the parent of everything good in history, which makes the romance of history. For that enthusiasm you must have something greater than yourselves, and not less. But in churches, every healthy and thoughtful mind finds itself in something less; it is checked, cribbed, confined." It was at the second annual meeting of this association, here in Tremont Temple, that he spoke that word which I think may be better quoted than any other as the creed of Emerson, and which I think will remain the creed of men when this impending revolution, of which we speak, is perfected: "I am ready to give, as often before, the first sim-

ple foundation of my belief, that the author of nature has not left himself without a witness in any sane mind; that the moral sentiment speaks to every man the law after which the universe was made; that we find parity, identity of design through nature, and benefit to be the uniform aim; that there is a force always at work to make the best better and the worst good." Had this association done no more than furnish Emerson occasion to formulate that simple creed, it would have had a sufficient and a great reason for being.

EDWIN D. MEAD.

CORRESPONDENCE.

DEAR UNITY: As all will note who may take the trouble to refer to the date, the 15th proximo will mark the fiftieth anniversary of the delivery of that ever memorable address to the Divinity Class at Cambridge, in July, 1838.

Some celebrations have, I believe, already been held looking to the great work,—great especially as seen in the light of recent years—done by Emerson at or about this time. Why should not those who have not yet celebrated unite in setting apart this evening of the 15th, which the present year falls on Sunday, to commemorative services in regard to this very signal event in our religious history? That address reaches the high water mark of the century. It will be seen in grander proportions more and more as the years roll by. Have we had anything since that for breadth, elevation and inspiration, a range that takes in all the past and forecasts in prophetic vision the future for the races of mankind, equaling this?

That young man, recently entered upon the ministry, already a Protestant, and having sacrificed pulpit and honored place in his sect for his loyalty to truth, walking on lone ways, finding no companion to his thought in Europe any more than in America, though he sought for him far and near carefully and almost with tears, stands up in this assembly and speaks with a wisdom, transforming light and power that transcends and astonishes all the masters. None had this range, ripeness, perception or prophecy.

That evening was sounded in trumpet note, destined to go over and around the world, the declaration of spiritual independence, breaking the fetters of immemorial bondage, and bidding mankind be free. It carried men to the recognition of the God within, and the riches of the illimitable mind. That protest—different from them all but like—stands on a plane with the most memorable in history, with the witness of Luther, the attestation of Socrates, the sublime appeal of Zoroaster upon the mountain slopes of Bactriana, yea, with the preaching and royal confession of the Galilean peasant. We are just beginning to see how great it was, now as we view it in the perspective of the half century.

Let us celebrate the great hour when this benign gift, the great soul in which our race is honored, the grand witness and confession for the faith of universal human religion, came *here*, on American soil, fresh, free with the breath of the spirit of America; celebrate the fact that the august event, the angelic song, the divine prophecy, that is ever increasingly to arrest, wake, deliver the world, fell in our land, in our favored age and time.

The words of that address re-read, pondered, appropriated, shall be light, enlargement and strength to us all. It is one of the few, the immortal things "that were not born to die."

CHARLES D. B. MILLS.

SYRACUSE, N. Y., June 29, 1888.

THE UNITY CLUB.

A SUMMER PROGRAMME.

All Souls Unity Club has recently put forth the following bulletin, in order to direct the summer reading of the members and to prepare for the next season's work:

UNITY CLUB OF ALL SOULS CHURCH, CHICAGO.

"Why stay we on the earth unless to grow?"

Annual announcement and reading list for season of 1888-9. Club Sermon, Sunday, September 30, 11 A. M. "The Piety of the Intellect."

NOVEL SECTION, beginning October 1. Shakespeare's "King Lear," and Hawthorne's "Marble Faun."

Side Readings,—"Shakespeare,—His Mind and Art," by Edward Dowden, and other Hawthorne stories.

EMERSON SECTION, beginning October 8. "Essays,—Second Series," and "Representative Men."

Side Readings,—"Carlyle's "Heroes and Hero-Worship," Cabot's "Life of Emerson."

PHILOSOPHY SECTION, beginning October 9. E. P. Powell's "Our Heredity from God."

Side Readings,—"The Development Theory," Bergen. "The Story of Creation," Clodd. "Evolution and its Relation to Religious Thought," by Le Conte. Works of John Fiske and Herbert Spencer.

BROWNING SECTION, beginning October 19, 4 P. M., with No. VIII, Outline Studies of the Chicago Browning Society.

Side Readings,—"Mrs. Browning's "Sonnets from the Portuguese," and her "Casa Guidi Windows."

MEMBERSHIP FEES.—Full ticket to all Sections, including Library privileges, \$5. To any two Sections, for the season, \$3. To any one Section, \$2. Single admission, 20 cents.

The privileges of the Club are open to all; but it is hoped that regularity of attendance and season enrollments will be sought by as many as possible. The meetings of the Philosophy and Browning Sections will be held in the parlor of the church, hence the attendance will be limited to fifty in these sections.

For information concerning prices, editions and discounts on books bought in quantities for use of club members, inquire of James Colegrove, with S. A. Maxwell & Co., book-sellers. For further particulars, inquire of

JENKIN LLOYD JONES, *Leader*.

THE STUDY TABLE.

Birds and Bees. Essays by John Burroughs. Houghton, Mifflin & Co.: Boston. Boards, pp. 96. Price, 40 cents.

To those who are familiar with Mr. Burroughs's literary work these outdoor papers will have a charm almost before the leaves are turned. While this series of essays is of great interest to those, like the author, fond of nature, it is specially attractive to adults who have unfortunately gone through the world, so to speak, with their eyes shut; while to the wide-awake youth its charms will be almost irresistible. It is written in a direct, simple style, and with the feeling of one who has lived among birds and bees, carefully studied their habits, and noted with interest and concern the tragedies of their small lives. The lover of nature should not be without it; for while not written from the standpoint of the scientist, it will cultivate an alert sense and a sympathetic appreciation of the world about us.

THE *Forum* for June contains a notable article on "The Next American University," by Andrew D. White. He awaits the man with four or five million dollars who will establish in Washington an institution, not for teaching, but for the encouragement of high scholarship in institutions already existing by a system of examinations, fellowships and traveling bachelorships, etc. The magazine contains other interesting articles on "A Universal Language," by F. A. March; "Men, Women and Money," by Julia Ward Howe, etc.

THE June number of the *Unitarian Review* is rich in thoughtfulness. The leading article is by C. C. Everett on "Martineau's Study of Religion." This is a careful analysis, by what we deem to be the most competent mind in America to judge, of the most notable book of the season. N. P. Gilman has an interesting study of Bishop Colenso; A. Emerson Palmer discusses "Righteousness and Worship;" Charles A. Allen, the "Corner Stone of Christianity;" Horace L. Traubel, "Freedom and Half Freedom," being a study of the Father McGlynn complication; John W. Chadwick has a welcome study of Lowell's new poem, while the editorial departments are suggestive and important. This is a magazine of which one can not afford to be ignorant.

The Man Behind. A novel. By T. S. Denison. Chicago: Published by the author; for sale by Charles H. Kerr & Co. Price, \$1.50.

Local coloring for local coloring's sake is an almost infallible sign of weakness in a modern novel. If the author's grasp on his story, characters and ethical problems is too lax for him to hold the attention of his readers among familiar scenes he had better not attempt the unfamiliar. But in the novel before us the author seems to take us among the scenes of his boyhood, and the touches of pioneer life have therefore an air of genuineness about them that makes them not unwelcome. The subject of the story is painful. The author tells us of a rising young lawyer who, at the outset of his career, ruins and deserts a friendless young girl. The principal theme is his subsequent struggle with conscience and the constant drawback of his first wrong choice on all his later endeavors. The weak point of the story is that the author fails to give the hero—if we are to call him so—enough attractive qualities to balance for a moment one's natural disgust at his dastardly action. Were it not for this the book would be pleasant reading. The general execution is carried out in good taste.

THE HOME.

CHILD'S HYMN.

"Little shepherd on the mountain,
What's the word of power and might?"
"All the founts of love are flowing,
All the uplands are alight."

"Little toiler in the valley,
What's the word of hope and cheer?"
"Go ye forth and serve the Master;
Work and trust and never fear."

"Little scholar out in nature,
Hear ye not some wondrous voice?"
"Yes, I hear the sound of singing,—
Love, and learn, and e'er rejoice."

"Little favored one of fortune,
What's the message unto you?"
"Love your brother poor and needy,
Be ye ever kind and true."

"Pale and lonely child of sorrow,
Have ye heard a whisper sweet?"
"I have heard the Father calling
Gently from His mercy-seat."

Children of the town and hamlet,
Children of the mount and sea,
Ye are children of one Father,
Members of God's family.

—Augusta Larned in *Young Days*.

THE CLOUD AND THE FIELD.

Two men were working together in a field. One had a half the field and the other a half, and each had his own work to do, and each found it hard work. There had been no rain for many weeks. The soil was baked, dry, hard, cracked and seamed. Always there were many stones; and now, baked in the hard earth, they made it harder, stiffer, more tiresome to dig. But dig they must, if they were to get the field; for each one was to have the half for his own so soon as he had dug it all over and made it soft and light. But if either one left his work, then the other might have not only his own half but all of the other half that he could dig up and make light and soft. Both men found it hard work, but one kept working and saying to himself, "The end will come some time, and every push of the spade brings me nearer;" but the other often stopped and leaned on his spade and looked about him and said, "The end seems no nearer;" and then he would look behind him and say, "How little I have done."

But now there came up the sky a cloud. It was big, heavy and black. It covered all the sky from the tree tops in the distance on the left of the men, over to a mountain on their right. The one man kept digging on just the same; but the other looked at the cloud resting on the trees and mountain, and said to his neighbor, "What fools we are! It is this dry, cracked and stony soil that is the matter; and a dark, bad place to work in, besides. I see how it is—the easy place and soft soil and the light and brightness are on the other side of that cloud. I tell you, good fellow, I am done with this and am going yonder." "Stay and work where you are," says the other. "How know you what is beyond that cloud? Besides, if you go now you lose all you have done already." "Little enough that is," says the other frowning and growling; "besides, I have not got along so far as you." "But you might have," said his comrade; "you have stopped too often." "That's all done, and now all's said," answered the other; "here I go." And off indeed he went without more ado. He must needs get on the other side of the black cloud. Ah! what a strange thing it is, if a task be hard, that we leave it for another, knowing not whether the new task will be harder or easier! And belike it will be harder; for if we leave anything because it is hard, something harder comes along to whip us back again; and very like we find our old task taken up by another, and we have nothing; and that is harder than any other thing. So this man found it. When he had walked a long way and he became very tired indeed, sitting down often to rest (for he liked to walk no better than to work), suddenly it grew lighter, and as he looked up to see how that was, patter, patter, patter, down came very large drops of rain, and then some smaller ones, and then a great bounty of them, a beautiful rain. As fast as the rain fell the darkness fled away; the cloud melted; between the close water drops seemed drops of light; the earth shone. Then the cloud, being gone, the man knew no longer where to go to look for a better place than his old one. He had set out for the other side of the cloud. Behold now there was no cloud. So then he turned back. And a long way back it was. Little as he liked walking away, walking back was more tiresome. But at last, after resting many times on stones and fences, and dragging himself along unwillingly, he arrived at the field which he had left. But, behold, there was nothing for him there. When the cloud broke and left no place beyond the cloud, it took away also what there had been for him under it. His neighbor had finished all the work on both halves, and now had the whole field. The rain had moistened and softened the soil, loosened the stones, made the work easy; so that he had gone on with his labor blithely and soon had gone over the whole field. It was his now. There was nothing left for the man who had spent his whole time walking to look for something better, and had come to nothing.

J. V. B.

UNITY.

Senior Editor: JENKIN LLOYD JONES.
Associate Editors: J. V. BLAKE, W. C. GANNETT, F. L. HOSMER, SOLON LAUER, J. C. LEARNED, A. JUDSON RICH, H. M. SIMMONS, JAMES G. TOWNSEND, D.D., DAVID UTTER.

CHARLES H. KERR & CO., PUBLISHERS
175 DEARBORN STREET, CHICAGO.

Unity Publishing Committee: Messrs. JONES, BLAKE, GANNETT, HOSMER, LEARNED, SIMMONS and UTTER.

Weekly: \$1.50 per annum.

The date on the address label of every subscriber indicates the time to which the subscription is paid. Remittances are acknowledged by changing this date. No written receipts are sent unless requested. No paper discontinued without an explicit order and payment of all arrearages. Remit by draft on Chicago or New York, or by postal or express order, payable to CHARLES H. KERR & CO.

Advertising, 6 cents per line; reading notices, 12 cents. Communications regarding advertisements should be addressed to LORD & THOMAS, 54 Randolph Street, Chicago.

NOTES FROM THE FIELD.

Highlands, N. C.—In a recent number of the *Christian Register* there was mention of a young teacher who was able to make both ends meet in his private academy by selling flowers to Northern botany classes. One of UNITY's firm friends has been looking him up and writes us delightfully concerning his work and the liberal movement at this place. The letter is private, but we venture to make the following extracts:

"This teacher, Pennsylvania Dutch by birth, traveling through these mountains on foot, found a company of liberal thinkers here, and his delight was unbounded, to find others believing truths he had thought out himself, but feared to utter; and when he heard that there were elsewhere whole organized bodies, he was greatly surprised. He is a remarkable young man. He lead the Bible class Sunday—fifteen thoughtful adults—in a very interesting manner. Last night I attended a meeting in the school-house, held regularly on Monday evening, called the 'Scientific Society,' Chapter 127 Agassiz Association. They have met since January 1st, have studied geology, astronomy, and now will take up botany. The attendance varies in numbers but they have five earnest regular ones. One meeting was held on a mountain top near 'to observe Mercury.'

"Every Sunday the Liberal people come to the school-house, and hear a sermon read, by a lady generally, and have Sunday-school; they usually have an attendance of forty. The two past Sundays, by the generosity of the Milton people, Mr. Stebbin has preached, and I wish you could have seen the breathless audience last Sunday—ninety-five came out;—the grandmother with children and grandchildren. One baby, three months, cooed a little during prayer, but was good all through, is already used to attending, habits formed! One lady, seventy-two years, comes three miles horseback; one family eight miles, and said yes and would go much farther ('you know, out West, the hunger'). This is a delightful health resort, not fashionable yet, but widely reported by any one ever here—a model country hotel, neatness itself—every variety of azaleas this side of the Rockies grows here, and one not found elsewhere.

"The 'Shortia,' a lovely thing, is only found on these mountains and in Japan. The

'Galax,' resembling it, borders the mountain streams. Beautiful waterfalls are overshadowed by dark, glossy rhododendrons growing twenty and thirty feet high. Hemlocks grow very tall, arbutus is plenty. But the zeal of the little band of liberal thinkers refreshes one from the city—no hurrying home after the service Sunday—every one shook hands; 'that good baby' had to be handed around and complimented. The old lady from over the other side of the mountain, on horseback, was everybody's friend. One of the young ladies said, 'I dare not call myself a Unitarian yet, but I aspire to become one; it is a matter of living, not of words.'

"In one of the humbler homes I found UNITY, the *Register*, *Unitarian Review* and *Unitarian*, regular and welcome visitors, by kindness of eastern friends. A loan library and a sewing school have been carried on. This is not a 'rush light,' as the *Register* calls it, but more like the planet I watch rise over the mountain top.

"Pardon my long letter; I saw UNITY on the old-fashioned, whittled desk in the school house, and wanted you to know the inoculation is 'taking' here."

Ottawa, Canada.—A correspondent of the Progressive Society of this place gives the following interesting statement of the tie that binds them and their experiences with the same. "No religious or belief test is required in order to become a member; the only bond of union being 'we pledge ourselves to one another to pursue truth in a spirit of charity with a view towards its application to our own lives and the bettering of the world in which we live.' Through the eleven years of our existence as an organization a consensus of belief is gradually being formed, which tends strongly towards uniformity, in that all our knowledge of man and the world in which he lives comes only through the channels of the accumulated experience of the race, and that there could be no certainty of anything, if what we call the laws of nature were not uniform and sure." With this bond of union UNITY finds itself in perfect sympathy, and never did we believe more confidently that under such a bond the religious convictions of people will reach their maximum, and the unity and even uniformity of the beliefs in the great fundamentals of faith be the most speedily and surely arrived at.

Chicago.—The flight of the minister has in most of our prominent city churches already taken place. Professor Swing has sought the sylvan shades of Lake Geneva, Wis., where he enjoys a summer home. Doctor Thomas has gone East. He is to preach at the Universalist Grove meeting to be held at Weirs, N. H., Sunday, August 12. Mr. Utter left last Sunday night for Milton, Mass., whither his family has already preceded him. Mr. Blake is to spend most of his vacation in the East. Mr. Milsted, we believe, is to remain in town the most of the summer. The senior editor of UNITY held his last service last Sunday, it being the annual Floral service. Four babes were christened, and the right hand of fellowship extended to eleven new members. The church, however, will be kept open during vacation, the pulpit being occupied by the lay members of the parish.

—We were glad to greet at headquarters this week Rev. William H. Ramsay, who stopped in Chicago on his way to Denver, where he is to supply in the pulpit of Rev. Thomas Van Ness.

Boston.—The offer is made by the society of Rev. James Freeman Clarke to loan copies of his works to any person who will pay expense of mailing. Address church of Disciples, Warren avenue, corner Brookline street, Boston, Mass.

—Professor Barber, of Meadville, is frequenting the American Unitarian Association

rooms this week. President Livermore, of Meadville, was honored on commencement day at Harvard with the degree of D.D.

—Only one member from Cambridge divinity school and two from Meadville are now available to answer the many pulpit calls now made for graduates from those institutions. Other graduates are already located.

Des Moines, Iowa.—Rev. Ida C. Hultin, of Des Moines, passed through this week on her way to Sherwood, Mich., where she delivers the Fourth of July oration. On the 14th she is due in Grand Rapids, Mich., to attend the wedding of an old friend, and thence she goes eastward to spend her vacation at some point on the coast of Maine.

St. Cloud, Minn.—Rev. C. J. Staples, of Reading, Mass., who has been spending a month in St. Cloud, made us a call last week. He reports fine prospects of another new church in Minnesota. After visiting Toronto and Meadville, Mr. Staples returns to his eastern home, to come back again, it is hoped, and make his home in the West.

Toledo, Ohio.—Rev. A. G. Jennings is visiting in Indiana, preaching at LaPorte and Hobart. It was pleasant last week to see his face once more at the Chicago headquarters and hear the story of his successful work at Toledo.

Monroe, Wis.—Rev. G. W. Buckley, of Monroe, was in Chicago with his family on Monday, en route to Battle Creek, Mich., to spend his vacation among old friends and relatives.

Certificate of Fellowship.—We take pleasure in commending to our churches Professor A. W. Gould, late of Olivet College, Mich., who wishes to enter our ministry from the Congregationalist body.

Professor Gould is a man of culture and excellent moral and religious character, and, although not yet an ordained minister, is not without training and some experience as a religious teacher.

Signed, { JOHN R. EFFINGER,
J. C. LEARNED,
J. T. SUNDERLAND,

Western Unitarian Committee of Fellowship.
JUNE 26, 1888.

That Tired Feeling

The warm weather has a debilitating effect, especially upon those who are within doors most of the time. The peculiar, yet common, complaint known as "that tired feeling," is the result. This feeling can be entirely overcome by taking Hood's Sarsaparilla, which gives new life and strength to all the functions of the body.

"I could not sleep; had no appetite. I took Hood's Sarsaparilla and soon began to sleep soundly; could get up without that tired and languid feeling; and my appetite improved." R. A. SANFORD, Kent, Ohio.

Strengthen the System

Hood's Sarsaparilla is characterized by three peculiarities: 1st, the combination of remedial agents; 2d, the proportion; 3d, the process of securing the active medicinal qualities. The result is a medicine of unusual strength, effecting cures hitherto unknown. Send for book containing additional evidence.

"Hood's Sarsaparilla tones up my system, purifies my blood, sharpens my appetite, and seems to make me over." J. P. THOMPSON, Register of Deeds, Lowell, Mass.

"Hood's Sarsaparilla beats all others, and is worth its weight in gold." I. BARRINGTON, 130 Bank Street, New York City.

Hood's Sarsaparilla

Sold by all druggists. \$1; six for \$5. Made only by C. I. HOOD & CO., Lowell, Mass.

100 Doses One Dollar.

ANNOUNCEMENTS.

CHICAGO CALENDAR.

CHURCH OF THE MESSIAH, corner Michigan avenue and Twenty-third street. David Utter, minister. Closed for vacation.

UNITY CHURCH, corner Dearborn avenue and Walton place. Thomas G. Milsted, minister. Sunday, July 8, services at 10:45 A. M.

THIRD UNITARIAN CHURCH, corner Monroe and Laflin streets. James Villa Blake, minister. Closed for vacation.

ALL SOULS CHURCH, corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, July 8, services at 11 A. M.; J. M. Ware will speak on some of the duties of the Prosperous to the more Unfortunate.

UNITY CHURCH, HINSDALE. W. C. Gannett, minister. Sunday, July 8, services at 10:45 A. M.

The peculiar medical properties of Hood's Sarsaparilla are soon apparent after taking it. One lady says: "It shows its good effect quicker than any other medicine I ever saw." Try it.

Fortune's Favorites

are those who court fortune—those who are always looking out for and investigating the opportunities that are offered. Send your address to Hallett & Co., Portland, Maine, and they will mail you free, full particulars about work that you can do while living at home, wherever you are located, and earn from \$5 to \$25 per day and upwards. Capital not required. You are started free. Both sexes. All ages. Some have earned over \$50 in a single day. All is new.

THE EVOLUTION OF IMMORTALITY.

By Dr. C. T. Stockwell. Suggestions of an individual immortality, based upon our organic and life history. Cloth, large 12mo, gilt top, half trimmed edges. Price, \$1.00.

"One of the most original and convincing arguments in favor of a future life for the individual, which we have ever read. . . . The book has the great merit of brevity, is written in a lucid style, and is of great interest. We can detect some places where the argument might be strengthened, yet as a whole, we think this book the strongest ever written in defense of the immortality of the soul."—*Omaha World*.

THE FAITH THAT MAKES FAITHFUL.

Eight Life-Sermons, by William C. Gannett and Jenkin Lloyd Jones. Pages 131. In imitation parchment, 50 cents. Cloth, full gilt, \$1.00. A special edition in paper, 10 copies, \$1.50; by mail, \$1.65; no less number sold.

The topics: Blessed be Drudgery, I Had a Friend, A Cup of Cold Water, and Wrestling and Blessing, by Mr. Gannett; and Faithfulness, Tenderness, the Seamless Robe, and the Divine Benediction, by Mr. Jones. "All who try to make their religion a thing of the present, who try to find living remedies for living difficulties, will be greatly helped by this publication."—*Boston Transcript*.

EVOLUTION AND CHRISTIANITY.

A Study, by Rev. J. C. F. Grumbine. Cloth, square 18mo, beveled edges. Price, 50 cents.

"It is full of eloquent passages."—*Frances Power Cobbe*.

"The author has conducted his argument on the great question involved in a plain, practical way."—*Columbus Daily Despatch*.

PRACTICAL PIETY.

Four Sermons delivered at Central Music Hall, Chicago, by Rev. Jenkin Lloyd Jones. Subjects: "The Economies of Religion," "Bread versus Ideas," "Present Sanctities," "The Claims of the Children." Limp cloth, square 18mo. Price, 30 cents.

"The sermons are short, bright, earnest, graphic in expression, often poetical in their thought; and altogether among Mr. Jones's best."—*The Unitarian*.

"The texts are mere mottoes for naturalistic talk, though now and then the talk is very good."—*New York Evangelist*.

**Any of these books mailed on receipt of price. Catalogues free. Agents wanted for these and 300 other books.

CHARLES H. KERR & CO.,
Publishers and Booksellers,
175 Dearborn St., Chicago.

WANTED—Agents to supply any book customers ask for. Extra pay on 40 good books. Outfits 30 cents. C. H. Kerr & Co., Publishers, Chicago.

For The Nervous
The Debilitated
The Aged.

Medical and scientific skill has at last solved the problem of the long needed medicine for the nervous, debilitated, and the aged, by combining the best nerve tonics, Celery and Coca, with other effective remedies, which, acting gently but efficiently on the kidneys, liver and bowels, remove disease, restore strength and renew vitality. This medicine is

Paine's Celery Compound

It fills a place heretofore unoccupied, and marks a new era in the treatment of nervous troubles. Overwork, anxiety, disease, lay the foundation of nervous prostration and weakness, and experience has shown that the usual remedies do not mend the strain and paralysis of the nervous system.

Recommended by professional and business men. Send for circulars.

Price \$1.00. Sold by druggists.
WELLS, RICHARDSON & CO., Proprietors
BURLINGTON, VT.

A PURE SOULED LIAR.

An anonymous novel. In a review from advance sheets, *The Open Court* says:

"A Pure Souled Liar is, for originality of plot, finished and entertaining style, and high purpose, one of the most notable books of fiction recently issued from the press. Added to this is the wonderful air of reality that pervades the book, especially in the opening chapter. This is due, we think, in part to very cunning art, and also to the circumstance of the author's complete incognito. . . . Directness of style and sincerity of purpose characterize every page. The personnel of the story are chosen from that enticing, perplexing class, marked by aspiring souls and Bohemian instincts, the students of a modern Art Institute; thus supplying an agreeable variety to the motive and characters of the average society novel, of which we are getting rather too many."

Paper, 16mo, 50 cents, by mail or at the bookstores.
CHARLES H. KERR & CO., Publishers,
175 Dearborn St., Chicago

"SHOW US THE FATHER."

Copies of this book are now ready, and can be seen at our office or at the book-room of the American Unitarian Association, or will be mailed by us to any address.

CONTENTS.

The Change of Front of the Universe, Minot J. Savage.
The Fullness of God, Samuel R. Calthrop.
The Unity of God, Henry M. Simmons.
The Revelations of God, John W. Chadwick.
The Faith of Ethics, William C. Gannett.
Religion from the Near End, Jenkin Lloyd Jones.

Cloth, 16mo. Price, \$1.00.

CHARLES H. KERR & Co.,
Publishers, Chicago.

The Wilkesbarre Letters on Theosophy.

An exposition of a topic much discussed.

Price, 10 Cents.

Address,

THE PATH,

Box 2659, New York.

FLY KILLER.

Dutcher's is the only reliable, Powerful Killer. Certain death. Quick work. Commence early, kill off the young, prevent reproduction, and enjoy calm repose.

STANDARD BOOKS ON POLITICAL ECONOMY.

\$2.25 for \$1.00, or \$1.00 for 50 cents.
No Express Charges.

The year of the presidential election is a favorable time for the sale of books on political economy and social science. Agents who offer their customers inexpensive books on these subjects will find a responsive demand. We have three books which we are desirous of introducing, and we are confident that agents who take hold of them in season to profit by the political interest of the year will have excellent returns.

The Philosophy of Price, and its Relation to Domestic Currency, by N. A. Dunning, is written by a business man who takes his facts at first hand from 20 years' experience of trade in a western town of 2,000 people, and who believes that business depression is caused by the policy of currency contraction followed by the United States congress and treasury department. It is a book of 275 12mo. pages; price in cloth, \$1.00; in paper, 50 cents.

The American Protectionist's Manual, by Giles B. Stebbins, is the standard book on the tariff from the Protection point of view. More than 17,000 copies of the book have been sold, and the present edition has been carefully revised, bringing down the facts and figures to 1888. Price in fine cloth, printed on heavy laid paper, 200 pages, 75 cents; on cheaper paper, printed from the same plates, and bound in paper covers, 25 cents.

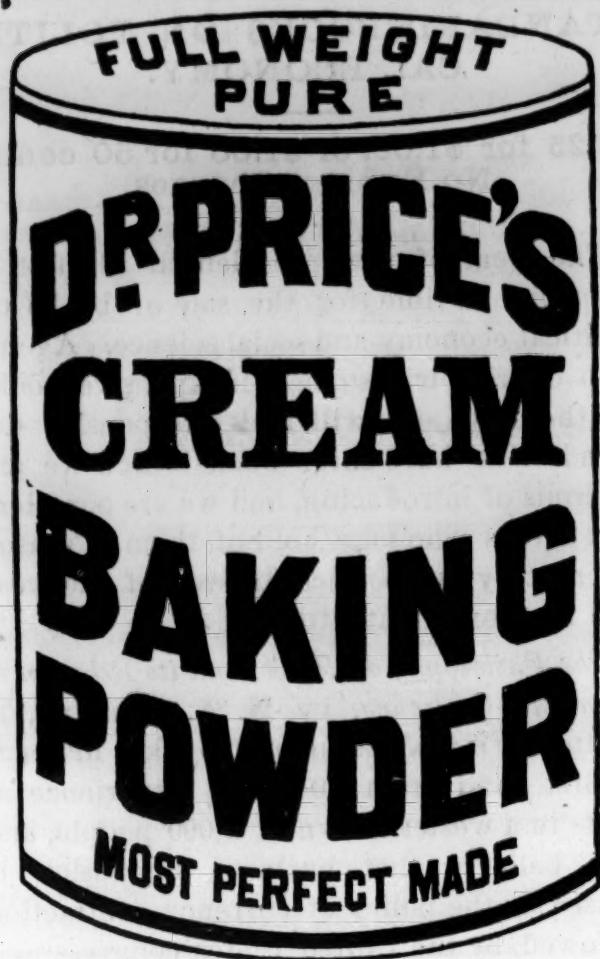
Progress from Poverty, by the same author, is a short, pithy examination of the theories and the alleged facts presented in the books of Henry George. Mr. Stebbins wastes very little space in metaphysical reasoning, but attacks Mr. George's premises, and shows them to be in the main unfounded and contrary to fact. A book that every workingman should read. 64 pages; cloth, 50 cents; paper, 25 cents.

To any one who will promise in good faith to examine these books, and if pleased with them to endeavor to sell them for us at the liberal commission we allow our agents, we make this special offer: For one dollar we will send one copy each in cloth binding of "The Philosophy of Price," "The American Protectionist's Manual," and "Progress from Poverty" by mail or express, charges prepaid. For fifty cents we will send the same in paper. This offer will hold good until November, but we strongly urge those who see this notice to write us at once, as the summer months of this year will be the most favorable for taking orders.

CHARLES H. KERR & Co., Publishers,
175 Dearborn street, Chicago.



JUDICIOUS AND PERSISTENT
Advertising has always proven
successful. Before placing any
Newspaper Advertising consult
LORD & THOMAS,
ADVERTISING AGENTS,
46 to 48 Randolph Street, CHICAGO.



Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the Strongest, Purest, and most healthful. Dr. Price's Cream Baking Powder does not contain Ammonia, Limon, or Alum. Sold only in Cans.

PRICE BAKING POWDER CO.,
NEW YORK. CHICAGO. ST. LOUIS.

Science and Immortality

A "Symposium," giving the opinions of some of the most prominent scientific men in this country concerning the relation of science to the question of immortality. The major part of the discussion was published in the *Christian Register*, attracting wide attention, and is now republished in more permanent form, with additional contributions from Prof. A. Graham Bell, Gen. A. W. Greely, Prof. Joseph Le Conte, Prof. Ira Remsen, and Prof. Edward C. Pickering. Square 16mo. Cloth, 75 cents.

Social Equilibrium

And other Problems, Ethical and Religious.

By REV. GEORGE BATCHELOR. These Essays relate to the many new questions of social and religious organization which have been forced upon the modern mind by scientific discovery and economical progress. They do not attempt to offer a panacea for the many evils of social life, but simply to describe and discuss some of the causes of social unrest and religious disintegration. They are hopeful, positive, and constructive. Cloth, 12mo, \$1.50. Published by George H. Ellis, Boston. Mailed to any address on receipt of price, by Charles H. Kerr & Co., 175 Dearborn St., Chicago.

15 CENTS WILL PAY FOR A copy of any one of the following standard books:

Huxley's "Evidence as to Man's Place in Nature."
Spencer's "Education: Intellectual, Moral and Physical."
Spencer's "Data of Ethics."
Clodd's "Birth and Growth of Myth."
Clifford's "Scientific Basis of Morals."
Clodd's "Childhood of the World."
The "Religions of the Ancient World."
Spencer's "Genesis of Science."
Spencer's "Factors of Organic Evolution."

Any one of these mailed for 15 cents. For descriptive list of these and 87 similar books at equally low prices, address CHARLES H. KERR & CO., Publishers and Booksellers, 175 Dearborn St., Chicago.

MANUAL TRAINING IN EDUCATION. By JAMES VILA BLAKE. A conclusive summary of the arguments for a training of the hand as a part of every child's education. 94 pages. 25 cents, mailed. Catalogues free. CHARLES H. KERR & CO., Publishers, Chicago.

Shorthand Free. Ten Lessons in Shorthand by Mail, FREE OF CHARGE. Send for first lesson and begin study at once. Address WILL J. HUDSON, Columbus, O.

CURE for the DEAF by Price's Pat. Improved CUMMONED EAR DRUM. Whispers heard distinctly. Comfortable, invisible. Illustrated book & proofs, FREE. Address or call on F. HISCOX, 853 Broadway, N. Y. Name this paper.

KATE GANNETT WELLS'S Miss Curtis.

"Exceedingly fine studies of character."—*Boston Herald.*

"Full of originality and common sense."—*Boston Gazette.*

"Much good sense and good feeling, and is lighted up by a kindly humor."—*Woman's Journal.*

"It has clever points, and there is much of the Boston flavor in it."—*TEMPLETON in Hartford Courant.*

"The air of Boston blows through the whole book."—*Portland Transcript.*

"Unconventional, full of suggestiveness, and original. It is a story which could well be given to every girl and boy just coming to the brink of adult life, and there are few grown people who will not be both wiser and better for reading its entertaining pages."—*Boston Traveler.*

Price \$1.25; mailed to any address by
CHARLES H. KERR & CO.,
175 Dearborn Street, Chicago.

THE OLD FARM HOME. A SHADOW OF A POEM. BY ABBIE M. GANNETT.

In description and reminiscence, Mrs. Gannett is at her best. Some of the lines are worthy to be of the pen of Whittier.—*Boston Transcript.*

A daily volume that will appeal to the heart of many a man and woman whose tenderest memories of childhood are bound up in such a home.—*Christian Register.*

The even flow of the narrative is broken by song or lyric which bring a memory, an inspiration, or a thought, as part of the history, and will make many a wanderer from New England look back to the old farm home through a mist of tender tears.—*The Universalist.*

Cloth, blue and gold. 83 16mo. pages, printed on tinted paper. Mailed to any address on receipt of price, 75 cents, by

CHARLES H. KERR & CO.,
175 Dearborn St., CHICAGO

Theodore Parker's

Lessons from the World of Matter and the World of Man.

SELECTED FROM NOTES OF UNPUBLISHED SERMONS, BY RUFUS LEIGHTON. CLOTH, 12mo, PP. 490; REDUCED FROM \$2.50 TO \$1.25.

"This volume is by all odds the best one-volume introduction to the great preacher. Kindling passages caught on the wing by the stenographic pencil of an appreciative listener, they give the glow and the fire of one who dispensed both light and heat in days that were dark and chilly. The reduced price ought to give this perennial book a fresh lease on life and a new field. * * * The book contains one of the best portraits of Theodore Parker extant, good enough to be cut out and framed if the owner is willing to mutilate the book."—*Unity.*

CHARLES H. KERR & CO., PUBLISHERS.
175 Dearborn Street, Chicago.

WONDERFUL is the amount you can get for a small sum if you know just where to send for it. Send 20 cents in silver or 22 cents in stamps and your name and address will be printed in THE AGENTS' RECORD and mailed to you and to hundreds of publishers and others, who will send you free sample copies of books, papers, magazines, letters, &c., in order to induce you to become their agent or subscribe for their periodicals. To the first 20,000 persons answering this advertisement and mentioning this paper we will send THE FARMERS' RECORD, (illustrated) a trial year free. It is but a small investment which pays you well. Clubs of six at one dollar. Address

Record Pub. Co., Muncie, Indiana.

A VOICE!

It speaks in tones not to be mistaken by any one who listens. The most remarkable paper of the day. Send 12 two-cent stamps for three months' trial subscription.

THE FARMERS' VOICE,

230 LaSalle Street, Chicago.

THE GREAT AMERICAN
TEA
COMPANY
GOOD NEWS TO LADIES.
Greatest Bargains in Tea, Coffee, Baking Powder and PREMIUMS. For particulars address THE GREAT AMERICAN TEA CO., 31 & 33 Vesey St., New York, N. Y.

MENTAL GYMNASTICS;

OR,

MEMORY CULTURE.

By ADAM MILLER, M.D.

A practical and easy system by which any person, old or young, can train himself to memorize anything he may choose—

THE CLERGY, Their Sermons;

THE STUDENT, His Lessons;

THE BUSINESS MAN, Items of Business.

The author of this work was put to the severest public test a few days ago, by reporters of all the leading Chicago daily papers. The commendatory notices which appeared the following day showed how well he stood the test.

The author, an old man, claims to have a memory more to be trusted by training under this system than even while he was young.—*Chicago Inter Ocean.*

We cordially commend it to all persons of failing memory as the best book obtainable on that subject.—*Interior.*

Most ingenious; enables any one, who familiarizes himself with the system, to carry an immense mass of digested information, ready for production on demand. By experiment we have tested the author's mnemonic resources, and been moved by them to wonder.—*Advance.*

The author's method aids us in getting control at will of the organs unconsciously employed in acts of what may be called spontaneous recollection. It is ingenious and simple.—*Chicago Times.*

Price, \$1.00; Sent by mail Postpaid.

DANIEL AMBROSE, Pub.,

45 Randolph st., Chicago, Ill.

THE WOMAN'S TRIBUNE

Published Weekly by

CLARA BEWICK COLBY, EDITOR,

BEATRICE, NEBRASKA.

Subscription Price, \$1.00 a year. Sample copies, five weeks for 10 cents. Single copies, 5 cents.

THE WOMAN'S TRIBUNE was founded in 1883. It has a wide circulation and many able writers among its contributors. It gives reports of woman suffrage conventions and of legislation relating to women, and its departments of law, hygiene, literature, etc., make it interesting to all classes of readers.

Persons in sympathy with the work of the National Woman Suffrage Association—Elizabeth Cady Stanton, president; Susan B. Anthony, vice-president—will find it, as also all official announcements, duly recorded in the WOMAN'S TRIBUNE. Every person interested in the effort to obtain political, legal and industrial equality for women should become subscribers. Readers are invited to send items of news and names for sample copies.

PREMIUM.

For a club of twenty new yearly subscribers to the WOMAN'S TRIBUNE the three splendid volumes of the Woman Suffrage History will be furnished in cloth as a premium. For a club of twenty-five the same bound in leather.

Liberal cash premiums will be given to canvassers.

The WOMAN'S TRIBUNE and UNITY to one address one year for \$2.10.

C. JURGENSEN & BRO.
ELECTROTYPERS
& STEREOTYPERS.
14 & 16 Calhoun Place, near 119 Clark street.
CHICAGO.

KIRKLAND SCHOOL FOR YOUNG LADIES.

A few boarding pupils received in the family of the Associate Principal. For a catalogue, address Mrs. ADAMS, 275 Huron St., Chicago.

BOYS WANTED Any smart boy can make a large sum of money in spare hours working for us at home. Easy work. Good pay. A splendid chance. Write, enclosing stamp, for particulars. Potter & Potter, Box 217, Boston, Mass.